Women wore only a sort of double apron of grass or leaves, azem or abui, fastened to a belt of cylindrical steatite beads, manga; bracelets, mekom, of ivory or copper shaped like spools; ankle chains, bibat, of cast copper, very heavy; and an enormous necklace of cast copper, nkembé, which was put on a little girl when she entered her affinal household and which could not be removed until after death, by cutting apart the body or melting the necklace or awaiting decomposition. All this jewelry belonged to, and remained in, the husband's family, even in case of divorce; the éta was the person who distributed it among his wives and daughters-in-law. Flat bracelets were made of "neptunes" or "benares" /?/ imported from the coast; later on they made, and still make, rings and bracelets from cartridge cases and telegraph wire. But the origin of the cast minkembé /plural/ is still a mystery; the technique of metal casting is unknown or forgotten; placer or lode copper is very rare, not only in the present Pahouin habitat but also where they seem to have come from. Furthermore, these very old necklaces resist corrosion and have a very pale patina indicating some kind of alloy; moreover, the nearest workers in bronze the Bamum, do not make this kind of necklace.

Men's dress at the present time is usually of the European type, from shorts and sports shirt to the surplus American cap; those who wear shoes have European footwear, leather or canvas according to their income, or in the style of the Arabic—silifa, from English "slipper" = babouche, of Hausa or Peul manufacture. Mention should be made of the helmets and kepis of umbrella-tree wood and the fake spectacles of slivers of raffia "bamboo." In the villages or at home, imported loincloths are rolled around a belt or tied behind the neck.

Women also wear a loincloth, éndelé, tied at the neck or rolled tight above the breasts when they have nothing else on, rolled at the waist when wearing the "mission jacket," éwoman (apparently from "woman"). The favorite head covering is still the kerchief, éyafese (from "handkerchief"). More and more women are also wearing cut and sewn European-style dresses, bizingi; often a kind of slip; no panties except for a few young modernists (who call them caleçons, "drawers"); and internal sanitary napkins made of medicinal plants. Mission activity has spread notions of prudery; formerly only those past puberty were obliged to cover their sexual parts. Women did so with great care in spite of the casual nature of their clothing; the greatest insult to a woman was to uncover her vulva in public; she never